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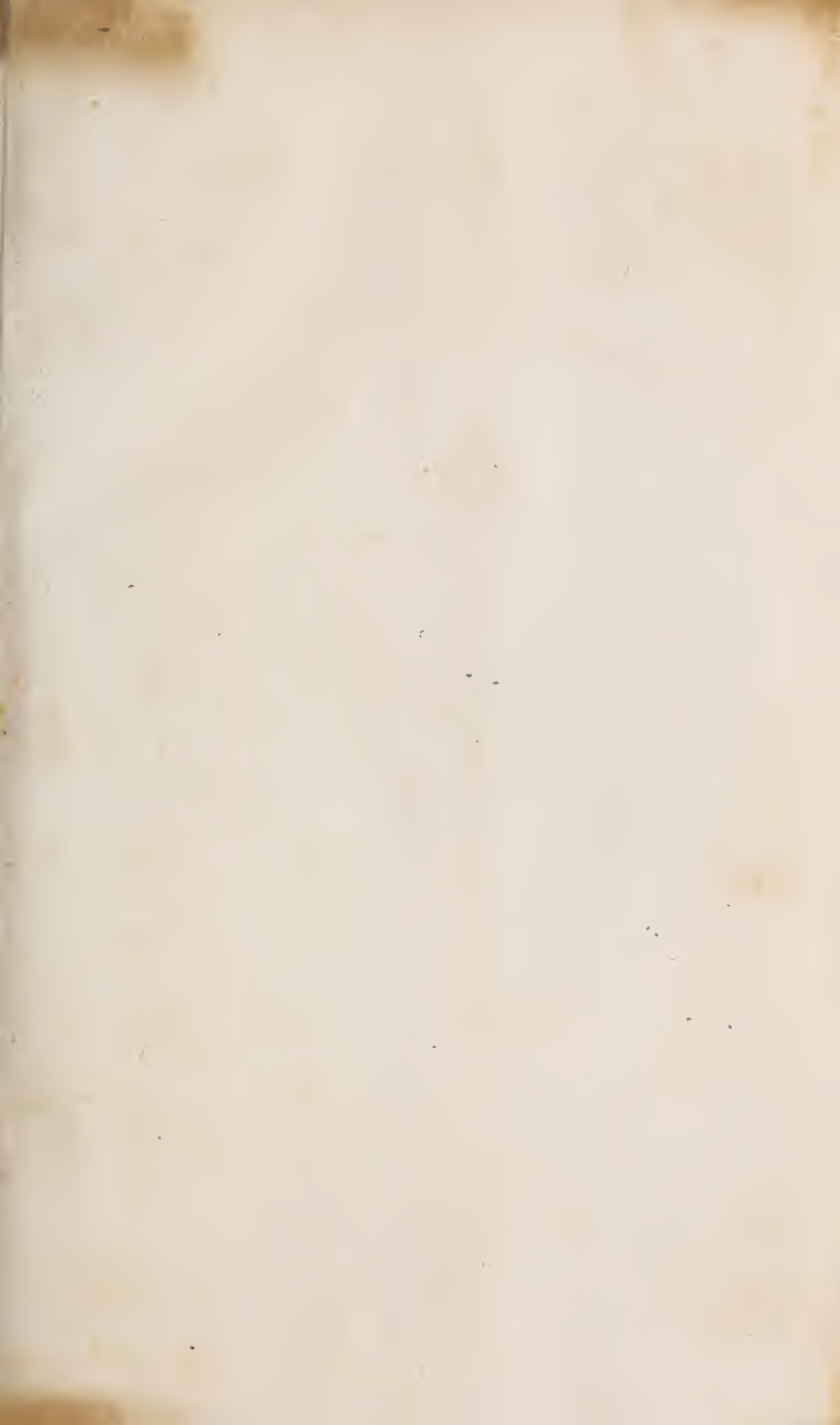
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THE  
JEWISH CHRONICLE.

PUBLISHED UNDER THE DIRECTION

OF THE

American Society

FOR MELIORATING THE CONDITION OF THE JEWS.

חמו נחמו עמי יאמר אלהים: Is. XL. 1.

ἡ σωτηρία ἐκ τῶν Ἰσδαίων ἐστίν. JOHN IV. 22.

VOL. III., No. 12.]

JUNE, 1847.

[NEW SERIES.

TO OUR SUBSCRIBERS.

THIS number closes the *third* volume of the New Series. The moment is favourable for calling upon our Subscribers to do two things: 1. Clear off all arrears, according to the terms of subscription, which require payment in advance; and, 2. Lend us your aid in extending the circulation of the Jewish Chronicle. Our edition has now reached 2,500 copies; but we hope to see this doubled, at least.

Of the first and second volumes, there are only about half a dozen full sets remaining. The two volumes have been bound in one, which is sold for \$2.

The attention of all is requested to the present address of the Treasurer of the Society, *Marcus Wilbur, Esq.*, No. 3, Pine St., New York.

ANNUAL SERMON.

FOR the following sketch of the Annual Sermon we are indebted to the *New York Observer*. The discourse will be published entire, along with the Annual Report.

On Sunday evening, 9th May, a crowded audience assembled in the Mercer Street Church, (Dr. Skinner's,) to hear the first Annual Sermon before the Society for Meliorating the Condition of the Jews. Prayer was offered by the vener-

able President of the Society, REV. DR. MILLEDOLER. The preacher, the REV. DR. SPRAGUE, of Albany, took his text from Numbers xxiii. 23: "*According to this time, it shall be said of Jacob and of Israel, What hath God wrought!*"

These words are part of the prophet Balaam's second message from God to Balak, king of Moab, and express very forcibly the divine interposition in behalf of the children of Israel. Regarding the text as applicable to the whole course



of God's providence towards this wonderful people, the preacher announced his design to illustrate the importance of the Jewish nation, as evinced by the dealings of God towards them, and the purposes he accomplishes by them.

1. The character of the divine agency towards the Jews is *benignant*; here the preacher stated the fact of Abraham's being called to be the head of a distinct people; the fact of the Jewish people being *preserved*, as a distinct people; the fact that their preservation was marked by so many special interpositions and deliverances, and, lastly, the fact that they were so much distinguished from all other nations, by their peculiar religious privileges.

It is *corrective*. This, which indeed is only a modification of the former, was illustrated by alluding to various points of their history.

It is also *miraculous*. Not only the miracles which were performed under the Jewish dispensation, but the miracles of Christianity, belong, in an important sense, to them. The gift of inspiration was confined to the Jews, (with perhaps the exception of the book of Job;) it was so even in the Christian Church. And they are themselves a standing miracle.

It is *uninterrupted*. There is speciality in God's treatment of the Jews. He has rendered other nations tributary and subservient to them. Even now, since their dispersion, he still cares for them, and is working in various ways for their restoration.

II. The purposes God accomplishes by the Jews.

1. God exhibits in them the character of his moral government, particularly its wisdom, righteousness, and stability; its wisdom, inasmuch as the most important ends are selected, and the most fitting means employed. The ends are the exhibition of the character of man and of God. The Jews, from the varied circumstances in which they were placed, exhibit the character

of man as depraved. This was necessary, as a preparation for the introduction of Christianity; and it is of great use to convince men of sin in every age. The various attributes of the divine character are illustrated by the Jews. The righteousness of God's moral government is manifested in the retribution awarded to them, though sometimes long delayed; its stability, because no obstacles ultimately prevent the accomplishment of his purposes.

2. God, by the Jews, sustains the great interests of the mediatorial economy. They were the depositaries of all the divine communications after the fall of man. The Messiah himself appeared in the person of a Jew. It was a Jew who went about doing good, who taught the purest morality, who suffered for us on the cross, who was buried, and rose on the third day; and it is not irreverent, in respect to Christ's glorified humanity, to say, that it is a Jew who will hereafter occupy the judgment-seat, and decide the everlasting destinies of men. "And when I remember," the preacher exclaimed, "that my reigning Saviour is a descendant of Abraham, I cannot but venerate the nation to which he belonged, though I know that that nation is responsible for the shedding of his blood." During the critical period between the Saviour's death and his resurrection, his cause was in the keeping of Jewish hearts, and subsequently, by Jews, the gospel was propagated. The destruction of Jerusalem was a preparation for carrying the gospel among all nations. Their hostility to Christianity is the fulfilment of prophecy, and thus authenticates the divine record. Their influence, hereafter, is to be great, in the conversion of the world.

The preacher next replied briefly to the following objections which may be raised against the enterprise, viz., that the effort to convert the Jews is premature, the time fixed for it in the divine counsels not having yet come; that the

Jews deserve all that they suffer; and that it is not for us to attempt to take them out of the hands of God's retributive justice; and, finally, that the Church is now actively engaged for the conversion of the Gentiles, and that it is unreasonable that her attention should be diverted from this great object, for the sake of prosecuting a distinct effort in behalf of the Jews.

The sermon closed with the following appeal to the congregation for their contributions, to aid the American Society for Meliorating the Condition of the Jews:—

"I am desired to ask the aid of the congregation in prosecuting this benevolent object. If my subject has not furnished arguments to induce you to give, then I have nothing more to say. If there be nothing in the importance which God attaches to this people, as evinced by what He has done, and what He is hereafter to do for and by them, to entitle this object to your considerate and charitable regards, then I must expect you to shut up your bowels of compassion, and must repose in the mortifying reflection that I have been beating the air. But I cannot admit the possibility of such a result. I cannot doubt that while I have spoken, both your convictions and your feelings have been with me, and that you are ready now to offer efficient aid to this pre-eminently Christian enterprise. It were little to say of what you give, that it will be a merciful offering to outcast, suffering humanity; it is humanity that has fallen from a lofty elevation, and that is hereafter to rise to an elevation still more lofty; it is humanity which has inherited God's richest blessing, as well as his heaviest curse; nay, which is enshrined on the mediatorial throne, in the person of God's only-begotten and well-beloved Son. What you give, will be given in honor of Abraham, the father of the faithful; and who knows but that the old, glorified patriarch, may actually be here, the approving wit-

ness of your gifts. What you give, will be given in honor of Christ, the seed of Abraham; and of *his* presence we are assured, because He is everywhere in the assemblies of his saints, and his eye is like a flame of fire. I entreat you to give so as to satisfy all the bright witnesses that may be hovering unseen around you. And when Israel shall have been gathered, and the hills and valleys of Judea shall echo to her songs of praise; nay, when glorified Israel shall have taken her place on Mount Zion above, and within the eternal temple, as the most illustrious trophy that grace hath gained, the brightest gem in the Mediator's crown, who knows but that the contributions and resolutions of this hour may connect themselves, in the minds of many in that vast assemblage, with the imperishable triumph to which they will be exalted."

#### CURIOUS EFFECTS OF STUDY.

THE *Princeton Review* for April, 1847, has an article on Mr. Elliott's work on the Apocalypse, in which we were amazed to meet with the following statement:—

Amidst such wide diversities, nearly all expounders of this mysterious book agree in one thing; they are all *premillennarians*; that is, they confidently expect the second advent of our Lord before the millennium commences, and the continued presence of Christ on earth with his people.

This is certainly *very* curious. And is it not equally so, that nearly all who have *not* studied this mysterious book, and are but little in the habit of expounding it, also agree in one thing; they are all *postmillennarians*; that is, they confidently expect the second advent after the millennium ends, and are unwilling that Christ should remain with his

people on the earth, or near it, much longer than twenty-four hours. The one rule holds quite as generally, we think, as the Princeton Review says the other does. Is it possible to furnish any explanation of these strange facts—such an one, we mean, as shall not trouble us, in case we find it inconvenient to be premillennarians? It cannot surely be, that the special “blessing” pronounced on the students of “the words of this prophecy” was, that they should “*all*” be led into gross error.

J. L.

### THE JEWS IN GREAT BRITAIN.

A VOLUME with this title has appeared in London, from the pen of the Rev. *Moses Margoliouth*, a Christian Israelite. From a notice of it in the *Jewish Intelligence*, we take the following extract.

Strange to say, while many of the family of Abraham were convinced of the truth, and led to embrace Christianity, they met with so little encouragement from those who ought to have rejoiced at their conversion, that, on the contrary, they were at one time *deprived* of all they possessed of this world's goods, on their joining the Christian Church.

During the reign of Henry III., it is stated—

The English subjects began to murmur, that too much favor had been shown to the Jews, and, consequently, charged the king with indifference towards the Christian religion. The king, therefore, wishing to convince them that he was zealous for Christianity, and thereby quiet the turbulent minds of his subjects, determined to seize upon the whole effects of any Jewish convert to Christianity. It is a pleasing consideration, however, that

in spite of such cruel and anti-Christian conduct, there were some Jews, of some celebrity in this country, who hazarded everything for the sake of truth. We have an instance in a Jew of Canterbury, Augustin by name, who about that time embraced Christianity. And the monkish historians relate, as an act of great kindness on the part of Henry, that he was *actually* graciously pleased to give him his house again to live in, notwithstanding that he was converted.

And again—

This year, a Jew's wife proving a convert Christian, her husband was attached for her goods by the king, as belonging to him upon her conversion; who thereupon paid a fine to have this new case judicially determined in the Jews' Exchequer.

A short time before, Stephen Langton issued an edict respecting the Jews, in which, among other regulations, we find the prohibition, “*Let them not presume to enter into any church.*”

There was, however, a remarkable exception to those persecutions which fell upon Jewish converts to Christianity, as well as those who adhered to the precepts of the rabbies, when king Henry III. founded a house for converts:—

However, the king was seized with a charitable fit this year, and erected an institution for Jewish converts. The reason of that fit was to deliver his father's soul from the flames of purgatory. Conscious, as it were, that his father, by his cruel conduct towards the Jews, deserved a larger share of punishment than any king before him, Henry thought, perhaps, doing something for Jews would quench the purgatorial fire a little. Most important was, and is, the existence of such an institution or institutions, since the Jew, who was convinced of the truth of Christianity, expe-



rienced at the same time the loss of all things besides.

But the Jews in England were not long permitted to enjoy any alleviation of their sufferings. Towards the close of the thirteenth century, Edward I., after having treated them most unjustly, banished them altogether.

It appears, however, that the clergy and gentry joined with the nation in general, in desiring the expulsion of the Jews; and it is to be inferred that they were induced to entertain this wish, in a great measure, from the heavy debts they owed to the Jews, and expecting to be relieved of the payment by the banishment of the creditors, which gave birth to all the monstrous accusations brought against them, which were still loudly repeated against the Jews, not only of their continually clipping and depreciating the coin of the country, but also of being the cause of much hardship, through their ruinous dealings. But though this may have been in truth the principal, as in fact the only avowed reason for desiring that the Jews should be driven out of England, yet there can be little doubt that the evils which have been in a former lecture pointed out, as resulting to the nation in general, from the power continually exercised over the property, persons, and rights of the Jews, had some effect in increasing the wish to be relieved from the presence of that people.

Edward's conduct towards the Jews in his Continental dominions, has already been noticed: he first fleeced them for the benefit of the State, and then banished them to render Heaven propitious to his government. This measure served greatly to raise his popularity; and upon his entry into London, he was received with every mark of joy and good-will by the clergy and people. Before this feeling could subside, he was induced to consent to the decree for the final banishment of

the Jews from England, which his great-grandfather, Henry II., was instigated to do, but was not prevailed upon. In return for this favor, he received from the Commons a grant of a fifteenth part of their goods; and the clergy, at the same time, made a gift to him of the tenth part of their moveables. A very inadequate sum, when compared with the debts they owed to the Jews. The above-mentioned decree commanded that the Jews, together with their wives and children, should depart from the realm within a certain time—namely, the feast of All Saints. As a matter of grace on the part of King, they were permitted to take with them a part of their moveables, and sufficient money to defray the expenses of their journey. Their houses and other possessions were seized by the king, and appropriated to his own use.

Notwithstanding the harshness and severity of this decree, it seems not to have been sufficient to excite any commiseration on the part of the people. Many were still unwilling to allow the Jews to depart in quiet, but sought to take the last opportunity remaining to them, to give vent to their unchristian hatred and enmity against these unfortunate people, and to despoil them of the small portion of their wealth which remained to them. The principal Jews were forced to provide themselves with letters of safe-conduct from the king; and it became necessary, for their protection, to issue orders to the officers and magistrates of the town through which they passed, to guard them against the violence of the populace.

By the time appointed, all the Jews had left England; the numbers have been estimated by some at 15,000, by others at 16,511.

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CAN we think that such a little silly creature as the *λαμπρίς*, *nitedula*, or glow-worm, shall at her pleasure withdraw, or cause her pretty

spark in the dark to glisten; and shall not those raised, glorious saints much more at their pleasure withdraw, or cause their glory to appear, as an occasion for either shall require?—*Anon.*

### POLAND.

THE following extract from the Annual Report of this Mission, will be found interesting.

#### *Favorable Disposition of Masses of Jews towards Christianity.*

It was manifest that the mass of the Jews in those parts has forsaken the Talmud, and is inclined to the gospel. They listened with great attention to the Word of Christ crucified. Some who stood upon the defence of the Talmud, were ridiculed by others. At Augustowo, for instance, one of the learned Jews visited the missionaries, and in the presence of many others, stated his objections to Christianity: but after his objections had been refuted, he was obliged to withdraw, highly displeased at the manner in which he was treated by his Jewish brethren present. He wrote to the missionaries, stating new questions and new objections; and they answered him also in writing, refuting his objections. Of this answer copies were made by the Jews themselves, and circulated in the surrounding towns. At Augustowo, a disputation arose in the synagogue itself, between the Jews, who requested the Rabbi's decision, saying: "Now explain to us all these things; for as long as you shall decline doing so, we shall openly avow that the missionaries are in the right!" At several places they were invited by the most respectable Jews to their houses, where they proclaimed the gospel to them and their families.

Through the wide circulation of the Holy Scriptures, both of the Old and New Testaments, the Jews have attained a good knowledge of

their contents. At Prenni, amongst others, one Jew was found, who repeated half-chapters from the New Testament. At several places the Jews produced New Testaments and Tracts, distributed six years ago, to show the missionaries that they might intrust these books to them, and that they were read by them. At Godlewo, a Jew showed a New Testament in the Jewish dialect, received eighteen years ago, as appeared from an inscription on it.

It must give pleasure to every Christian, to see that through the preaching of the gospel amongst the people of Israel, their prejudices against Christianity, and in particular, their hatred and enmity against the name and person of our blessed Lord and Saviour Jesus Christ, formerly never pronounced otherwise than with scorn and curses, has, with many of them, given way to a regard for the same.

A learned Jew, highly respected by his co-religionists at Kalwarie, said, in the presence of many rich and respectable Jews, "If Moses, our master, was a wise lawgiver, Jesus of Nazareth was a still greater one. Were there prophets in Israel, then Jesus was the greatest of them. Were Moses and the prophets accredited as sent by God, Jesus of Nazareth was so to a certainty! But in order to believe of him what Christians believe, a good deal of investigation is required." It was remarkable that none of those present showed the least mark of displeasure at these expressions; but, by their silence, appeared to entertain the same opinion. . . . Whilst, however, we find not only many, but, alas, the greater part of those seven millions, which, it is computed, is the number of the Jews throughout the world, unfavorably disposed towards Christianity, thanks be to God, the number of those who highly esteem and love it, are not small either. We may rest assured, that large numbers are prevented only by external circumstances from publicly professing their faith in Jesus Christ,

and their conviction of the truth of his saving religion.

#### CHARITABLE ACTIONS OF THE HOUSE OF ROTHSCHILD.

WE have repeatedly felt called upon to give publicity to munificent benevolent actions of individuals among the Jews, as well as to the numberless charities of the nation at large, unequalled among other nations and communities. Although, therefore, the reference which a recent number of the "Archives Israelites" makes to the charitable disposition of one of the most distinguished members of the Jewish community at Paris, does not present any new feature in the records of Jewish benevolence, yet we think it right to preserve in our pages such notices as occasionally transpire, of the unostentatious liberality with which rich Israelites so frequently dispense the means which God has placed at their disposal.

After mentioning that, in consequence of the general distress, M. de Rothschild had caused 30,000 loaves to be distributed in the different districts of Paris; independently of the large supply of fuel and bread placed by him at the disposal of the Jewish Consistory, and of the large supplies daily distributed at his residence, the periodical in question proceeds as follows:—

M. de Rothschild has lately transmitted 500 francs to the Committee of Jewish ladies at Bordeaux, 300 francs to the Committee at Metz, and 100 francs to the Jewish Association for the assistance of the young in the same town.

We take this opportunity to communicate to our readers some short notices of the manner in which the house of Rothschild performs its benevolent actions, whether in Paris or throughout France, among Israelites, or mankind generally.

Six thousand francs are annually applied to clothing children of both sexes, in the Jewish school at Paris.

One infant died immediately after its birth; and being thus unable to do any good action herself, it was done for her, by her father and grandfather establishing, in her memory, the "Fondation Nathalie," by virtue of which a capital of 150,000 francs is devoted towards paying rent for individuals in reduced circumstances, who by such assistance may be able to retrieve their fortunes.

The ladies of the house of Rothschild have lately made an endowment, producing a yearly revenue of 3,000 francs, for assisting, annually, forty or fifty females in child-bed, who, by their conduct and position, may appear worthy of such assistance.

The house of Rothschild has announced to the Jewish Consistory at Paris its intention of purchasing a mansion, to serve as a house of refuge, and has charged it to look out for a suitable house for this charitable object.

A large number of Jewish artists and literati have received, or are at the present time in receipt of, pensions for their support, until they shall be in a position to earn a livelihood.

Wherever, throughout France, schools are established, or Societies organized, the house of Rothschild is among the first to subscribe for the object.

They have given 100,000 francs towards the establishment of a school and hospital at Jerusalem; to the school at Cairo they have given a donation of 20,000 francs, besides considerable sums which M. Cremieux has transmitted to this Institution, in the name of this beneficent family.

After the fire at Smyrna, they caused the establishment of a hospital there.

Considerable sums are devoted by them to the assistance of their Jewish brethren in Poland and Algeria.

This family has always for its object, not only to do good in a proper and useful way, but also to ele-



vate their co-religionists, by aiding them in founding establishments devoted to the instruction of youth, worship, agriculture, and the arts.

It is in this sense that the house of Rothschild is a cosmopolitan house, by exercising everywhere its beneficial influence.—*Jewish Intelligence*.

## Books Received.

THE EARLIER AND LATER PROPHECIES OF ISAIAH. By *Joseph Addison Alexander*. Professor of the Theological Seminary, Princeton. — New York: Wiley & Putnam. Two vol., 8vo.

These beautiful and important volumes stand in no need of "letters of commendation" from us. The fine talents and accomplishments of the author were already, before their publication, well known in the commonwealth of sacred learning, and it will be generally agreed, that there are few men anywhere who could so thoroughly have executed the plan which Prof. A. proposed to himself, and which he describes in these words:—

An attempt has here been made to concentrate and economize the labours of the ministry in this field, by affording them a partial succedaneum for many costly books, and enabling them to profit by the latest philological improvements and discoveries, without the inconveniences, and even dangers, which attend a direct resort to the original authorities.

It may be taken for granted, we think, that this design will be appreciated quite extensively. For ourselves, we do feel a most lively satisfaction in the prospect of being able henceforth to talk with perfect safety and confidence, and with a becoming air of learned familiarity, of Eichhorn and Vogel and Cube

and Hensler and Dathe and Døderlein and Maurer and Hitzig and Hendewerk and some half hundred other German notables. We really see no validity in the objection which we have heard, from some who profess to have examined the work, that in this huge conglomerate of opinions they had met with but a small proportion of the pure ore. This may have been unavoidable. The very plan, as stated above, contemplated just such a *moles*. All that could be asked of the author was, that he should take the trouble of *digesting* it a little for us; and this we have no doubt he has done, with equal ability and learning.

Our own difficulty, we must confess, is of another and more serious character. Differing, as we do, from the author, in our views of the objects and results of the Redemptive work, the calling of Israel, the design of the present dispensation of the Spirit, and the final constitution of the Kingdom of the God-man, we make bold to dissent utterly from all his exegetical conclusions regarding these great themes. Prof. A., for example, has achieved the task that Dr. Henderson stuck fast in, when he tried it, viz., to expound Isaiah, and find not a word there that secures Israel's return to Palestine. When any gentleman undertakes to persuade us of a thing like that, or to apply all the glorious sayings of the book to the Christian Church, during this her season of pilgrimage and conflict and cross-bearing, until the Lord returns, we are probably too apt to get impatient. But certainly, fine talents, and the ability to quote German, orthodox or infidel, weigh with us, at such a crisis, no more than the fine dust of the balance. J. L.



# MISSIONARY INTELLIGENCE.

## American Society.

### ANNUAL MEETING.

#### NEW BOARD.

At the Annual Meeting of the Society, for the transaction of business, held in the basement of the Central Presbyterian Church, Broome St., May 13, 1847, the following gentlemen were chosen Officers and Directors of the Society for the ensuing year:—

#### *President.*

Rev. PHILIP MILLEDOLER, D. D., of New York.

#### *Vice Presidents.*

Rev. THOS. DE WITT, D. D., of New York.

Rev. E. W. ANDREWS, of Troy, N. Y.

Rev. H. V. D. JOHNS, D. D., of Baltimore.

Rev. JOHN FORSYTH, D. D., of Newburgh.

Rev. GEO. W. BLAGDEN, D. D., of Boston.

Rev. T. H. SKINNER, D. D., of New York.

Rev. W. R. WILLIAMS, D. D., of New York.

Rev. J. P. DURBIN, D. D., of Philadelphia.

Rev. J. N. MCLEOD, D. D., of New York.

Rev. J. W. ALEXANDER, D. D., of New York.

Rev. JOHN DOWLING, D. D., of New York.

SETH TERRY, Esq., of Hartford, Conn.

#### *Secretary for Foreign Correspondence.*

Rev. G. B. CHEEVER, D. D., of New York.

#### *Secretary for Domestic Correspondence.*

Rev. JOHN LILLIE, of New York.

#### *Recording Secretary.*

ALEXANDER M. BURRILL, of New York.

#### *Treasurer.*

MARCUS WILBUR, of New York.

#### *Directors.*

Hon. James Harper, Abraham B. Rich,

William Kelly, J. A. McVickar, M.D.,

James Forrester, Mortimer De Motte,

Charles Van Wyck, James N. McElligott,

William Libbey, N. N. Halsted,

Peter Amerman, Daniel Ayres,

Benj. R. Winthrop, Joseph McKeen,

Prof. Tayler Lewis, Theodore McNamee,

James W. Beekman, H. M. Platt,

Eleazer Lord, Thomas Purser.

## THE TWENTY-FOURTH ANNI- VERSARY.

THE twenty-fourth anniversary of the American Society for Meliorating the Condition of the Jews, was held in the Central Presbyterian church, in Broome street, on Thursday evening, May 13th. REV. DR. DE WITT, one of the Vice Presidents of the Society, in the chair.

After prayer by the Chairman, and the singing of an anthem by the choir, the usual abstracts of the Treasurer's and of the Annual Report were read by the *Corresponding Secretary*, REV. JOHN LILLIE.

The Society, having no permanent or vested funds, has, during the past year, been wholly dependent for the means of sustaining and extending its operations on the promised blessing of Israel's God, and the reviving favour of God's people. The receipts into the treasury have been \$6,690 14, being an increase of actual donations, and subscriptions to the Jewish Chronicle, over those of the previous year, of nearly \$800. No fear or misgiving is felt, but that, so long as the Society perseveres in the faithful prosecution of its appropriate work, He who claims the silver and the gold for his own, will provide enough of both for all its wants.

Remittances have been received from most of the auxiliaries, and several new Societies have been formed.

The Jewish Chronicle continues to prosper—the monthly edition having been recently enlarged to 2,500 copies. The Board recommend it with confidence to the notice of the public, as, in addition to its other valuable features, it is believed to be the only publication, either in this country or in Europe, that aims to present a full and careful digest of whatever is interesting to an intelligent

Christian mind, in the whole range of modern Jewish missions. Published at \$1 a year.

The discontinuance of the Mission-house has brought the Directors to the renewed consideration of the great standing difficulty of every Jewish mission—the question of the temporal support of destitute inquirers. Without any Operative Institution of its own, such as is common abroad, the Board most earnestly invites the co-operation of Christian merchants and tradesmen in New York and elsewhere, in providing immediate employment for those who, by their awakening interest in the truth, find themselves suddenly cut off from their own kindred and associations.

The Board would have it distinctly understood that it is not at all their design, or their wish, to organize separate churches of converted Jews. They do not forget that the middle wall of partition has been broken down by Him who “is our peace, and hath made both one.” To rebuild it, or any part of it, is not their object. The single and sole responsibility with which they consider themselves charged, is that of preaching Christ and him crucified to Israel. And as to the particular evangelical denomination with which any convert shall connect himself, that is a matter in which this Society takes not the slightest interest. We are satisfied when it is given us to see “the lost sheep” in the hands of the Shepherd of Israel.

Mr. John Neander has been ordained a Missionary to the Jews, by the Reformed Dutch Classis of New York, and has laboured during the year in Baltimore, Philadelphia, and New York. He is now resident in the last named city. Mr. Silian Bonhomme, of the Methodist Episcopal Church, has visited, in the service of the Board, nearly half the States of the Union. The Rev. John H. Bernheim, of the Lutheran Evangelical Church, has laboured principally in New England.

It is obvious that in the vast majority of

cases it must be an utterly impracticable thing to trace the result of missionary labour among so shifting and unsettled a population as that with which this Society has to deal. Of those, however, who during the past year have been brought under the influence of the missionaries, either in the Mission-house or in their out-door labours, at least six are known who have been received into the communion of the Church of Christ. The God of the covenant remains ever faithful, and in our day, also, has a remnant in Israel. But another result, equally interesting, is the extensive revival of the sympathies of the Gentile Church for these long-lost brethren in the household of faith. Of this most encouraging fact, satisfactory evidence has been afforded by the ecclesiastical action, friendly to the Society and its object, that has been taken by many of the leading religious bodies.

The REV. E. W. ANDREWS, of *Troy, N. Y.*, now rose to offer the following resolution:—

*Resolved*, That the Annual Report, an abstract of which has now been read, be adopted, and that it be published and circulated under the direction of the Board.

I move the adoption of this resolution, Mr. President, because I think the Report is happily adapted to awaken a new interest in the minds of Christians on the great and solemn work which it contemplates. I say the *great work* which it contemplates. Some, perhaps, will deem this a misnomer—for I am aware that, to the popular view, our enterprise is almost lost in the shadows which other, and so-called mightier movements of the age, cast upon it; but, regarded in the light of inspiration, I must think of it, and be permitted to speak of it, as a great and solemn work, second, in the real benevolence of its nature, the importance and grandeur of its ultimate purpose, and the richness of its promise to a dying world, to no other enterprise that can awaken the sympathies, enlist the efforts, and draw forth the prayers to heaven of the people

of God; and I can most heartily respond to the language of the eloquent Tyng: "There is not a Christian enterprise of the day which so deeply interests my heart, as this."

The Jews, independent of the ten tribes, are now thought to number from eight to ten millions of souls. If, therefore, we estimate them numerically, few nations, to which missionary efforts are directed, will be found to have a stronger claim on the sympathies of the Christian Church. The great mass of these millions are walking in darkness, far removed from the light of Christian truth; and, unless speedy efforts are made for their conversion, must eternally perish. As men, our brethren in the bonds of a common humanity and common redemption, the heirs of immortality, destined, after a few circling years, to stand with us before the judgment-seat of Christ, their future destiny is to us a subject of the deepest interest, and the most solemn moment. And why, Mr. President, should this people be the objects of neglect, to the degree they have been? Why should we not labour as earnestly, as devotedly, for the conversion of the Jew as of the Gentile? Why confine our efforts to one portion of our race, and allow another, brought by God, in his providence, so directly within our influence, to go down to death without a note of warning, or an invitation of mercy? To my own mind, Sir, the thought is melancholy, that Christians have so generally departed from the plan of God and the example of the apostles, in preaching the gospel to a dying world. That plan and that example both point "to the Jew first, and also to the Greek," as the order of procedure, in fulfilling the great commission of our Master. But, until lately, it will not be denied, Christians have not only employed no direct means to bring Israel to the faith of Christ, but have passed them by in utter scorn, and, by cruel wrongs, by persecution and oppression, have made stronger and heavier the chains which prejudice

had fastened upon their minds. And even now, after the deep slumbers of ages are in some measure broken, and Christians are awaking to some concern for the advancement of the kingdom of our Lord in the earth, it is to the Gentile nations, that *first*, and almost exclusively, they are directing their attention and efforts. The people whom our Lord and his apostles *first* addressed, have scarcely a place in our benevolent regards. I verily believe, Sir, the Church is guilty in this thing, and I rejoice, Sir, in any signs of repentance discoverable among any of the ranks of her members, in our own or foreign lands.

But, Sir, besides the importance that is to be attached to the conversion of the Jews, regarded as individuals, there is a new, and, if possible, higher importance added to it, if we regard them as a nation. No truth, to the mind of the faithful student of the prophetic Word of God, is more clearly revealed than this—that the restoration and conversion to Christianity of this wonderful people, will be contemporaneous with the gathering in of the fulness of the Gentile nations. With the return of their national happiness and glory under Christ, then to be acknowledged as their Saviour King, is inseparably connected the triumph, and happiness, and glory of the Christian Church. In what order, precisely, these events are to follow each other, and just what are to be their relations of dependence, it perhaps would be presumptuous for us to say. But this we do know, that God, in his infinite wisdom, has so interwoven the destinies of the Gentile race with the fortunes of the Jewish nation, that so long as the latter remains in a state of wandering and dispersion, and in the rejection of Jesus of Nazareth, our world will continue the abode of sin, and under the dominion of Satan. Sir, the Jewish nation is the centre of all true history. Upon its fate, in an important sense, hangs suspended the fate of all nations. The time comes, when "the nation and kingdom that will not serve



this people, shall perish; yea, those nations shall be utterly wasted." If we turn to the *past*, we find that to no people has it been given to perform so important a part in the execution of the divine purposes concerning our world, as to them; that no nation, in its career, has made so deep an impression on the mind of the world we inhabit. To the historian, the statesman, and the philosopher, the *history* of this people presents a most interesting and fruitful study, and their future destiny offers a most important problem. It is not extravagant to say, that no race has exerted half so powerful an influence in moulding the character of our race, as this helpless, weak, and wandering people. Upon almost every feature of our social and political institutions, their influence is distinctly visible. The spirit of the great Hebrew legislator pervades all our systems of governments and our codes of laws; and the germs of everything truly excellent and noble in our social organizations may be found in his idea of the Hebrew commonwealth. Upon our literature, also, the Jewish mind has stamped its indelible impress. After the lapse of twenty centuries, with all the accumulated wisdom of ages, and all the boasted efforts of the enlightened mind of modern civilization, we still turn back to those rude tribes, dwelling on the hills and in the valleys of Palestine, for our richest lessons of wisdom, and our highest models in oratory and song. True, the strains of many harps, in these latter days, sanctified by the Spirit of God, are sweet and melodious, and we listen to them refreshed; but before the heavenly breathings of the harp of Israel's honoured king, they are silent; and in the presence of David's wise successor, and before the rapt Isaiah, and the inspired Paul, the teachings of modern philosophy, and the utterances of modern genius, and the tones of modern eloquence, cease to be heard. In short, Sir, in whatever direction we turn, we everywhere see the traces of their influ-

ence and power, if not manifested in crumbling pyramids and moss-grown ruins, engraven on the heart of man, written on the face of civilized society, and daily becoming more and more visible in shaping the destinies of the world.

But, Sir, if to the historian, the scholar, the statesman, this people are a subject of such importance and interest, what must they be to the Christian; to him, who, sustained by faith, waits to see the full revelation of the mysteries of the kingdom of God? Around their history, in *his mind*, cluster a thousand associations, tender, sacred and sublime, beyond the power of language to utter. The great events of that history are mingled in the recollections of his tenderest years. The names of its heroes, judges, kings, its poets and prophets, are to him as household words. He remembers them as the chosen people of God, selected from amongst all the nations of the earth, to be the depository of his truth, the arm of his power, and the abode of his glory. He beholds the Almighty, for many ages, exercising over them a peculiar care, manifesting himself to them by the most wonderful exhibitions of his power, and even condescending to speak with them face to face. Now inflicting punishment for their sins by some terrible example of his justice, and now winning them to submission by the revelations of his love. And at length, when the last scenes of the old dispensation are passing, and their national glory is fast losing itself in the shadows of that long night which is still upon them, it is as a *Jew* that he beholds the Son of God visiting our world, and restoring, for a few years, in his own person, the pristine glory of man. O, Sir, Judea, Judea, it is indeed, to the Christian, a land of "hallowed memories!" invested with a sacred splendour, compared with which, the splendour of the mightiest monarchies and republics of antiquity waxes faint and dim. We may gaze with intense, high-wrought emotions, upon the battle-fields moistened by the



blood of freemen; but with far different feelings do we gaze on the hill of Calvary, wet with the blood of Jesus Christ. We may wander amid the rivers of classic lands with all the lively interest and pleasurable emotions of the scholar, but with far different sentiments stirring our hearts and swelling our bosoms, do we stand on the heights of Zion, where arose in beauty and strength the temple of God, and where the splendour of the Shekinah revealed to human view the glories of the present divinity. It is a land honoured and blessed in the recollections of the past, nor to be less blessed in the glories of the future—consecrated, ennobled, as the place of the Redeemer's birth, and his grave, but to be more glorious, as the place of his rejoicing and the scene of his eternal triumphs.

We say, then, Sir, from the part the Jewish nation has already played in human affairs, we might reasonably, and without the guidance of scripture, conclude, that they are reserved to fulfil some high and momentous purpose. Their present condition, their national identity in their long dispersion, is a phenomenon which unaided human reason is utterly unable to explain. Yes, Sir, it has been well said, "The Jew remains a problem which infidelity can never solve." A nation, now in the close of the eighteenth century of her dispersion, as distinct from the fluctuating multitudes of the nations, as the islands are from the surrounding oceans. The waves rise and fall, rage, and subside again into quietness, but the firm-rooted rocks of the islands remain unmoved. The empires of the earth, from Nimrod to Napoleon, like the waves of the sea, have chafed each their little hour of rage against the rock of Judah, and have each sunk out of vision, to rise no more. But the Jewish nation, the mountain of the Lord's house, based on a sure foundation, has stood, and now stands, and will stand, established in the top of the mountains, that all the earth may know,

and consider, and understand together, that the power of the Lord hath done it, and the holy One of Israel hath created it; according as it is written—"This people have I formed for myself; they shall show forth my praise." But, Sir, we are not left here to inference and conjecture. In the light which prophecy has shed over the future prospects of this nation, all becomes clear and plain. Their *national* existence is never to cease. "Though I make a full end of all nations where I scatter thee, I will not make a full end of thee." "Ye shall not be reckoned among the nations." They are to be restored to the land of their fathers. "Behold the days come, saith the Lord, that I will perform that good thing which I have promised, unto the house of Israel, and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David, and he shall execute judgment and righteousness in the earth. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, The Lord our Righteousness." They shall be converted to the faith of Christ. "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land: then will I sprinkle clean water upon you, and ye shall be clean. I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication, and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for an only son, and shall be in bitterness for him, as one that is in bitterness for his first-born." "And I will remove the iniquity of that land in one day." O, Sir, what scales of darkness will fall from their eyes, when the long rejected and despised Jesus shall be revealed to them as their own, their true, their ever-glorious Messiah! With what wonder and rapture will they gaze on the divine glories beaming from his person, and making radiant the

whole of his mysterious work of grace and love! What a blessed reality will it give to their system of types and sacrifices! What a beauty, and power, and coloring of heavenly grace, to their wonderful history as a nation! Then, indeed, the harp so long silent and unstrung, or waked only to breathe forth the notes of lamentation and sorrow, shall be attuned to the divine melody of the Redeemer's praise, infidelity give place to a living faith, and "Holiness unto the Lord, be inscribed on all the works of their hands." Then, in the language of the prophet, "They shall be *all* righteous, they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified." Thus brought within the fold of Christ, they shall prove an organ of spiritual blessing to all the nations of the earth. "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" "If the *fall* of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?" "Salvation is of the Jews." This is true of the past; and, in regard to the Gentile nations, I believe it is to be true in a still larger and more glorious sense, in the future. The promise, that in them "*all* the families of the earth should be blessed," has never yet been accomplished. The blessings they *have* conferred upon the Gentiles, are only a partial realization of this rich promise—a few scattered rays, merely, of that unrivalled glory which is yet to be concentrated in them, and to radiate from them, on the length and breadth of a dying world. "Gentiles shall come to their light, and kings to the brightness of their rising." "Men, out of all languages of the nations, shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you." Then shall be ushered in a new and bright era in the religious history of the Gentile race. Under the visible headship of their

glorious King, these restored exiles will be found "as a dew scattered over all the earth," and, in their influence upon the world, will prove as "life from the dead." Then, and not till then, will the cherished hopes of the people of God be realized, in the conversion of the earth to Christ; and the good seed which, amidst the storms and darkness of a wintry night, has been scattered over the nations, spring up to its rich and abundant harvest.

Mr. President, for the salvation of a people honoured by such a Past, and authorized by the Spirit of eternal truth to anticipate such a Future, it is good, it is honourable, it is blessed, to labor. Let us, then, go forward, strong in the righteousness and greatness of our work, and believing that "the set time to favor Zion" draws near.

REV. MR. HARKNESS, *Matteawan, N. Y.*—Mr. President, I owe you, this audience, and myself, an apology for my appearance before you at this time. I had not the remotest idea of such a thing, until, as I was coming in at the door this evening, the following resolution was put into my hands:—\*

*Resolved*, That the great aim of this Society is to declare the gospel of the grace of God to the long-neglected children of Abraham; and that our sole reliance for success in this work, is on the promised influences of the Holy Spirit, who is able even to subdue all things unto Christ.

Fortunately, this resolution requires no argument from me, in its support. It speaks of the Jews as having been "long neglected;" and who does not know this to be a fact?—long and utterly neglected. Trace them where you may, you find them everywhere a neglected people! Something is done to carry the gospel to all other families of our fallen race, while we have only neglected, where we have not persecuted,

\* This resolution had been assigned to the *Rev. Mr. Kirk*, of Boston. Severe indisposition prevented him from being present.

those from whom we received that gospel. Yes, even in the Christian Church, what sympathy has been shown for the Jew? Oh, her charities have been few—her love cold—and, when she had uttered an occasional brief petition for the ingathering of Israel with the fulness of the Gentiles, she felt that her responsibilities in this department were discharged, and her labours ended. To this day they are a neglected people.

The great aim of this Society is—the first aim of the Church should be—to go and tell these Jews, to whom the covenant and the promises belong, that Shiloh has come, and that He is coming again. Yes, the Jew thinks we tell him that all the promises connected with Messiah have already been fulfilled in Jesus of Nazareth, and this he cannot believe. He expects a victorious Prince; we point him to the Man of Sorrow. But tell him, that He who came in sorrow, as the suffering Lamb of God, will come again in glory and majesty, as the Lion of the Tribe of Judah, and that Jew and Gentile will then bow themselves down before Him, and by thus conceding to the Jew the appropriate design of the second advent, you will be more likely to succeed in persuading him of the suitableness and necessity of the first. It is well that your great aim is to declare the gospel of the grace of God to Israel. The 67th Psalm is sufficient to show, that Israel is to be the grand instrument in declaring it effectively to the nations.

Your success in the work I cannot doubt, when I see that your sole reliance for success is on the promised influences of the Holy Spirit. That blessed Spirit, speaking by prophets and apostles, has abundantly testified His sympathy with your efforts. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall

come to thy light, and kings to the brightness of thy rising;" Is. lx. 1-3. "Behold, at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame;" Zeph. iii. 19. "Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them;" Ezek. xxxvii. 23, 24. "And the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients, gloriously;" Is. xxiv. 23. In like manner the Apostle of the Gentiles tells us that the natural branches were cut off only for a season, and for a specific purpose, and when that is accomplished, they shall be "grafted in again." "A nation shall then be born in a day"—who doubts that that nation is Israel? "And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away;" Isa. xxxv. 10. God will be true to His promises.

The REV. JOHN H. BERNHEIM, one of the Society's missionaries, offered the next resolution:—

*Resolved*, That the present remarkable agitation in the Jewish mind, and the spreading spirit of rebellion against Rabbinical bondage, furnish a strong motive for greatly enlarged efforts to save this ancient and interesting race from the depths of Rationalism and Infidelity.

The present religious condition of the Jews, said Mr. B., in Europe, as well as in this country, belongs to the remarkable appearances of our age. Till lately, the Jews formed, not only through their statutes, customs and laws, but also



through their relation with their neighbors, an entirely separate community ; and although some of them had gained great riches, yet not the general respect of the people. The last Jewish generation perceived the chasm which separated them from the moral element of Christianity, and believed that a reform of their condition only could fill it up. And thus began, consciously and unconsciously, the intellectual fermentation within Judaism. They began to lay aside old customs and ceremonies, and accommodate themselves to the ways and customs of the Christians among whom they lived, without giving up entirely the source of their contempt—the rabbinical statutes. The result was, that the Jews remained Jews still, and their condition still uncomfortable. And now the very name “*Jew*” became irksome ; they substituted the name “*Israelite*.” But still the Jew remained a Jew ; only, in place of being in collision with Christianity alone, he came into conflict with Judaism also, and his condition became more and more entangled.

There were but two ways of escape, either to return to orthodox Judaism, or to embrace Christianity. The first was a burden to them which they were unwilling to bear ; and as for the second, although many embraced Christianity, yet the greater part could not encounter and overcome the obstacles which are generally in the way of proselytes. A change from Judaism to Christianity effects the dissolution of family connections, which even nature has sanctified. Whoever knows the power of habit, and the ineffaceable impression made on youth under parental training, can easily conceive what conflict every proselyte has to endure—a conflict which would surely last forever, if the Prince of peace did not bestow upon them that peace which the world cannot give.

Again, there are some difficulties in the way of the proselyte from the side of the Christians. Every convert is treated by the Christians with distrust, their

candid design doubted—they may be carnal—their intention selfish, &c.

Expelled from their father's house, persecuted by their brethren, distrusted by the Christians, and despised by the children of the world, they looked out for some other way to escape these evils. At first they became indifferent to religion in general ; then, disbelieving the Bible and reading the works of infidels and rationalists, they imbibed their sentiments, and as they found, even among Christian divines and professors, those who cried, with the Jews of old, “away with this man !” they united with them, and cried, even louder than these, “Away, away with the old and new ; we believe nothing but what reason teaches us to believe.” And such is now the creed of their reformers, and of the majority of Jews.

One violent schism after another has sundered their communities ; the rituals of their synagogues are changed ; the Talmud is a fable ; the Word of God nothing more ; circumcision an oriental custom, and Jerusalem an ancient ruin, of which nothing is to be expected.

Well enough could some of them unite with Ronge, and receive baptism ; his creed is theirs, and theirs his ; Jesus the reformer they confess, but he came 2000 years too soon ; his generation could not understand him, and he became a second Socrates. What are the Jews now ? Their own confession is : We are neither Jews nor Christians, we do not keep the *תורה*, (law,) neither do we believe Christianity ; we believe nothing. Behold, in the people of the covenant, a nation without religion ! They have separated from the Old Testament, without receiving the New. They renounce all positive belief, and every historical basis. They set aside the book of revelation of the living God, as well as the Talmud, and they believe that in this consists their complete redemption from misery, and the salvation of Zion.

We are sorry to make such statements, and we could shed tears of blood over



the aberration of our brethren, who give up and cast away their old inheritance, the law and the prophets, and refuse the happiness of the grace in Jesus Christ, their Messiah.

The appearance of Christianity was the true reform of Judaism for the whole human family—and why should it not be for the Jews now? We are firmly convinced, that from no other quarter can deliverance come to Israel.

Shall we, then, as Christians, leave the Jews in their miserable condition, without making an effort to relieve them, when we are convinced that nothing else can, or will, save them, except the Gospel? Shall we leave them to perish in their infidelity and sin? Did Christ not command, “Go and teach *all* nations?” Did not this make it the duty of the primitive Christians, even under much persecution, to proclaim to the Jews the glad tidings of a Redeemer; and should we, who have nothing to fear, neglect this important duty?

You know their bitterness and enmity against Christianity; you are acquainted with the fact that some of the most eminent fathers of rationalism and infidelity, were Jews—(Philo, Spinoza and Mendelssohn.) If this poison would remain within the walls of the synagogues, it would be sufficient reason to labor with all might to save this ancient and interesting race; but, with shameless face and reckless hand, they spread it through states and countries. In Europe they have the press in their hand, and publicly blaspheme the name of the Lord. An eminent divine (Mr. Bellson) in Berlin, Prussia, writes: “The Jewish leaders of public opinion domineer over us, more than the Jesuits have ever done, and in such a degree, that we, to make this statement, had to create a new organ, as we hardly can find one in all Prussia.”

The gospel must be preached to the Jews; enlarged efforts must be made to save them; the law must still become their schoolmaster to bring them to

Christ; they must be led to see the folly and wickedness of modern Judaism, and return to the Lord.

Think of their deplorable condition; think what responsibility rests upon you, if you let them starve a spiritual death, whilst the means are in your hands to save them; think what you have received through them—*mercy*. “Even so have these also now not believed, that through your mercy they also may obtain mercy.” If one spark of gratitude is left in your bosom, it must burn with sympathy and commiseration, to save this interesting race from eternal ruin.

To human power it is indeed impossible; faith, only, in the promises, that the Son of God will lead them to true glory and happiness, can redeem Israel from all misery. The power of this belief, as well as the conviction that he alone can make them happy and free, be the watchword and strength of your Society.

But “how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?” “Show your faith by your works.” “Now is the day of grace—now the day of salvation.” Now is the time to labour among the covenant people—now they must learn to see their lost condition—now they are in a state of mind to listen to the truth of Christianity—now, or never! Go to work, relying on the promises of the eternal Jehovah—defy the scorn of the devil and his emissaries—let your light shine, and you will gain friends, even those who are now opposed to your Society and operations. Send missionaries to our ports and cities, filled with Jews, in which, in some measure, your missionaries have gained already access, and broken down the wall of partition. Let them preach Christ, the atonement for our sins, holding forth the truth which is in Christ Jesus; proving, by Moses and the Prophets, that he is the promised seed, to bruise the serpent’s head—convincing, by history,

that Christianity is the only religion which makes the nations happy, and secures their welfare—helping those inquirers who ask, “what must we do?” and strengthening those who have confessed the Lord, which is as necessary as it was to convince them of Christ. “For this”—saith the celebrated Dr. Tholuck—“for this is the reason, the great reason, which must hinder the efficacy of all our missionary activity among the Jews; that in the Church there is not that community of feeling and brotherly love with which these new converts should be welcomed and encircled, so that the tender plant may grow into a vigorous tree. We sow the seed, but when it begins to grow, there is none that watereth; we water, but there is none, in case of a storm, that would bind fast the young, wavering tree. Who should believe it, that converted Israelites in the midst of Christians find less supporting and nourishing care, than those among the heathen? Among the heathen, the missionaries gather around them their little flock, that they may cherish and nurse them till they have become strong in faith and in the Lord; whilst here among Christians, the new converts are pushed into the world, after they have received baptism, and left to their fate, if they might, by chance, find one *true* among the thousands of nominal Christians, who really takes an interest in their spiritual welfare. Therefore, before we complain about the deceits and hardness of heart of the carnal Israel, let the *spiritual* Israel accuse us that we are wanting of the salt of brotherly love. Provide for those who forsake all and follow Jesus, and I assure you, your labor shall not be in vain. The time is fast approaching when all “the kingdoms of this world will become the kingdom of our Lord.”

Let the Jews have the gospel, and you will see that “salvation is of the Jews;” “the receiving of them will be as life from the dead.” Infidelity will then be an impossibility; for thus saith the Lord:

“They shall all know me, from the least of them to the greatest of them; neither shall they defile themselves any more; and living water shall go out of Jerusalem.”

Friends of Christ and Israel! help to speed this glorious time, and whilst you give blessings to others, yourselves will be blessed.

And to you, my brethren, I say: Believe in him whom your fathers crucified, and ye shall be saved.

REV. DR. BOND, *New York*, offered the last resolution.

*Resolved*, That this Society renews its earnest appeal to all the churches of Christ in this land, for a more general and hearty co-operation in prayer and effort, in behalf of this cause of Israel, and the world.

I have listened to these addresses with attention, with delight, and I trust with some measure of edification; and it has happened just as I expected. I came wholly unfurnished with material for a speech, and, therefore, requested to be put last; and now, sure enough, the whole ground has been gone over.

Those who have preceded me, have made me regret that I am an old man—a feeling that I am not sure that I ever had before. But really I see growing up around me so many noble institutions—so benevolent—so full of the spirit of the gospel—that I do regret that I shall pass away soon—so soon. I must confess, Sir, that this particular effort I have not hitherto estimated as I ought to have done. I say that I have never before appreciated it, as I have been taught to do by the previous speakers. And now I start up, and ask myself, *Why have we neglected the Jew?* I recollect, that the command was to “*begin at Jerusalem*,” the scene of the crucifixion; and those who were sent, so far from neglecting the Jew, and withholding the gospel from him, almost forgot that any body else was to have it. In all their journeyings, they never failed to repair to the synagogue; and a special revelation was needed,

before Peter would condescend to visit Cornelius.

How comes it, then, that the Christian Church, so soon after the apostles' days, began to neglect the Jew, and cut him off from her sympathies? Ah! Sir, here is the thing that should cover us with shame. We lost not only the zeal of the first missionaries, but their message also. Why, Sir, it had seemed as if the gospel were about to take the wings of the morning, and sweep all round the globe. And what arrested its flight? No wonder we forgot the Jews. The very heathen were shut up from us—sealed up hermetically against Christianity—and all because it ceased to be Christianity. What gain would it have been for the nations to have cast their idols to the moles and bats, had they merely substituted the idols of Romanism? Surely, it was a mercy of God, to circumscribe the dominion of such a gospel, and how great a mercy, that he left us a little remnant.

But then, towards the beginning of the 16th century, it pleased God to revive His work. Then we should have expected, the message being restored, the Jew would be thought of again. And why not? Sir, we Methodists have a way of talking out very plainly. The fact is, we took to interpolating too—disputing about our points, our five points, until we got to *point no point*. Was it the gospel of peace that we should have carried abroad at that time? No, Sir, but a sword. Lately, however, in London, we found a new platform on which we can all stand, and have room enough.

The resolution speaks of "*effort*." And what has any man in this house done yet in this cause? This work must be done—and done by human instrumentality. God works no miracles to do what can as well be done without them. It required a miracle to raise Lazarus, but he came forth "bound." Christ did not work another to "loose him;" and the reason was, that the disciples could do that.

There is one advantage in being an old

man. I have learned something by experience, something by observation. And, among other things, I have learned to have very little regard for what is called personal property. But for real estate I have a very great regard. There is something solid, substantial, secure, about that. Only let us be sure that it is *real* estate; for there is no such thing in this world. "Lay up your treasure in heaven, where neither moth nor rust doth corrupt, nor thieves break through nor steal." That is the only real estate. When I have thought of making my will, I have found that I was not a bit wiser than Solomon, who could not tell whether the man to whom he should leave all, would be a wise man or a fool. But I am quite sure of having whatever I have given away for Christ—have it, yes, a hundred fold in this present life, and in the world to come life everlasting. I think I love my children, but why should I give them everything, and keep nothing to myself? I have surely a right to some share—and *one-third* would not be too great a portion. May God impress this truth upon us all, and give us to feel it, and act accordingly.

The several resolutions were successively adopted; and this very interesting meeting was closed with the apostolic benediction by the Reverend Chairman.

## New-York City Mission.

### JOURNAL OF REV. JOHN NEANDER.

*New York, April 6th.*—The rain prevented me from making visits; but I met with some Jews in the street; and though the weather was not pleasant to stand and talk, they stood patiently and listened, till I left them. One Jew invited me to call at his house.

*7th.*—Accompanied by brother L., I visited the Elm St. synagogue, and a very interesting Jew saluted me cordially, and asked me to visit



him very soon. I often met him in Philadelphia, where we had interesting conversations.

From thence we went into the Polish synagogue. Some Jews were very devout, pouring out their prayers and cries unto God, who inclines his ear to a broken and contrite heart, and who surely answers prayer offered to him in the name of the Mediator. O, Israel, that thou mightest know him, whom thou, poor brother, despisest! With hoarse voices, they cried, "O God, when wilt thou build the walls of Jerusalem? When wilt thou dwell amongst us?" &c. Oh, that the eyes of my people might soon be opened to see and experience the glorious redemption wrought out by that very Jesus, who is the Lord our Righteousness! God help and save them! Amen.

Before we went into the latter place, I addressed some of my brethren, and told them briefly of the true worship, which must be in spirit and truth; and when we left the place, my heart was full, and I only could sigh, and ask, "Oh God! how long?"

8th.—Through the providence of God, I and a friend of mine entered a room where a young woman, about nineteen years of age, was sick, and nigh unto death. She scarcely could speak. Another female was there; both Roman Catholics. I pointed to her the way of life and the true consolation, which is only in Jesus. Both the women were in tears, and listened attentively. She that was sick cried, in broken accents, "Jesus!" while her eyes looked upwards. The other woman, her mother, cried, "Glory be to Jesus!"

9th.—The sick woman is no more; she died last night. I trust that she is in heaven. The Lord saith, whosoever calls on his name, shall be saved.

Wandering in — St., I first entered the shop of a Jew, No. —, where a Jewess was standing, and I, approaching her, asked, "Have you the Bible, and do you read in it?"

She replied, "what business have you to ask?" I said, "I am a messenger of Jehovah, our Messiah, and he sends me unto my dying brethren, to tell them of him, whom to know is eternal life." I handed her a tract. She took it, and, seeing the name of Jesus, tore the page in pieces, blaspheming and cursing. I said unto her, "Madam, this deed alone will condemn you, if you do not repent of it." She.—"What! my father did so; whenever he perceived the name of the 'Tolui' in a paper, he blotted it out with ink." I.—"Our fathers, who crucified him, have been punished, and the sin, committed by their children who retain their enmity towards the true Messiah, lies a heavy burden upon their oppressed heart." She again blasphemed, and I said, "Do not blaspheme his name. It is the precious name for Jews and Gentiles; lo, how many Christians here are happy, because they love Jesus." She.—"The best Christian is only fit to perish." I.—"Do you thus obey the will of God, to love your fellowman like yourself?" While I spoke those words, her brother, a young Jew, came, and with gnashing teeth, he took the tract and cast it into the street, and then he laid hold on me, and pushed me out of the shop, attempting also to kick me further off. I said, "Sir, here I can stand as well as you." He.—"I will go and call an officer to take you to prison." I.—"Go, and I will wait for him here." He went, but soon returned without an officer, and I, standing before the shop, addressed him and his sister, proclaiming unto them death and life. My last words unto them were, "If you do not cry for mercy unto Jesus Jehovah, you must surely perish."

One lady, passing along, remained a while standing, and, lifting up her arms, she said aloud, "Oh! Jesus, thou art my Redeemer and Saviour."

After this, I met another Jew, who was friendly, and listened attentively. He lives in New Orleans, and is here on a visit.

10th.—One Jew in the — com-

plained that he had been off work during the days of the feast. Thus are the Sabbaths and feasts a weariness to those who keep them. A Jewess I visited in — St., boasted that *her* shop is shut up.

16th.—I called at some houses in — and — Sts. Entering a room where a Roman Catholic family lives, I addressed them on the duty of reading the book of Jehovah, and asked some questions on this subject. The woman of the house approached me with very insulting language, and told me to be silent. I left the poor people in their blindness.

19th.—To-day I met two Jews. One is very ignorant; and the other was, a year ago, very furious towards me, but seems now to be more tolerant.

21st.—This morning I called on S., and met there other respectable Jews, with whom I had a long conversation on tradition. In the afternoon, an interesting Jew, Mr. —, of — St. visited me, and brought before me some weighty questions, which I answered. The mind of this Israelite is striving to find the truth.

26th.—Since Thursday I have been confined to my room. While I could not walk around after my brethren, some very respectable Jews came to me, and I could, so far as my strength allowed, converse with them; but the matter of our conversation was of such a character that the bonds of friendship, between me and them, forbid me to communicate it to others.

28th.—I visited some Jews in — St., where I was received very friendly. I had given some tracts to Mrs. F., who knows many Jews, to distribute them among her acquaintances; and she told me that the seed was scattered. One old Jew, when he had finished the reading of a tract, had cast it into the fire. Mrs. F. asked me for more tracts; and I will bring her some to-day.

30th.—Though my time, for some

days, has been much occupied with arrangements for our removal into another place, I have had frequent opportunities of meeting with some Jews at their dwellings.

May the Lord bless the seed which has been sown, and enable me to go on boldly, as it becomes a servant of Jehovah. Amen!

Friends who may write to me, or visit me, will find my residence, No. 165 Bowery.

## OBJECTIONS AND ANSWERS.

(Continued from p. 276.)

NEWBURYPORT, MASS., }  
May 5, 1847. }

*Dear Brother* :—In the March number of the Jewish Chronicle, I promised to answer some more objections against the mission among the Jews, and your worthy Society. I would have done so a month ago, had not the removal of my family to this place rendered it impossible. It is to me, indeed, a painful task to disclose these objections, as they are in themselves trifling, and discover an unwillingness to do something to save God's people. They are mere excuses, to get rid of the agent, or to suppress an awakened conscience. I answer them to show to the sincere friends of Israel what devices Satan uses, and how he blindeth the eyes of some, to keep Israel in darkness, and to deprive them of the gospel.

11th *Obj.*—The Jews “have Moses and the Prophets; let them hear them.”

*Ans.*—I ask you, why do you preach every Sabbath to the Gentiles? They have even more than Moses and the Prophets; they have the Gospels and Epistles. Besides, it is not true that the Jews have Moses and the Prophets. Those that understand the Hebrew, are few; and they are generally rationalists, who do not care about the word of life; and such you find, also, among the Gentiles; while the

great body of the Jews are destitute of the Bible, in the language which they speak: and to these you must send it. Again: you have to preach to them Christ, the King of the Jews; you have to convince them of their sins, and point out to them the Friend of sinners.

*12th Obj.*—Let the Jews come to our churches.

*Ans.*—Why do you not say so to the Gentiles? Have you not preaching in the streets? Why? because some will not come to your churches, and therefore you go to them. Do so likewise to the despised and neglected Jews. If they will not come to you, go to them. Did Christ not command us to *seek* that which is lost? Did he not say, “Go and teach,” not *come* and hear? Did not the Jews go among the Gentiles, and preach to them the word of life? “Go and do likewise!”

*13th Obj.*—The Jews are so stubborn, you can do nothing with them.

*Ans.*—Are the Gentiles less stubborn? Are not the imaginations of man’s heart (Jew or Gentile) evil from his youth? You are right, *we* can do nothing with the Jews; but, my friends, *God* can do something; and history, sacred and profane, ancient and modern, is a standing proof, that God has done much for his chosen people; and his promises, which are yea and amen, assure us that he will do more. “Is Ephraim not my dear son? Is he not a pleasant child? For since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord;” (Jer. xxxi. 20.) We poor, feeble missionaries, are only instruments in God’s hand. “Paul may plant, and Apollos water, but God gives the increase.”

*14th Obj.*—There is no difference between Jews and Gentiles; the partition wall is broken down.

*Ans.*—What do you understand by this? Do you mean that, to enter into eternal life, neither circumcision nor uncircumcision availeth

any thing, but a new heart? Then, I say, amen. But if you mean that the Jews have no preference whatever, I answer, you are wrong. “What advantage, then, hath a Jew?” asked Paul; and he answered, “*much every way.*” If God has chosen this nation to be a blessing to the rest, what can you say against his will and counsel?

*15th Obj.*—You assert, that the Jews will be instrumental in the conversion of the world. We cannot believe it; it is even dangerous for the Jews.

*Ans.*—First, read God’s own words—Is. lxvi. 19, 20—“I will set a sign among them, and I will send those that escape of them unto the nations, . . . and *they shall declare my glory among the Gentiles*, and they shall bring all *your brethren* for an offering unto the Lord, out of all nations.” Secondly; what reason have you to disbelieve the word of God? Are you jealous of the future glory of God’s chosen people? Remember Paul’s admonition to the Gentile converts: “Be not high-minded, but fear.” Thirdly; what danger do you apprehend? I assure you, nothing will humble the converted Jews more than the mercy of God, to give to them so much grace as to make them instrumental in saving perishing souls.

*16th Obj.*—What has your Society yet accomplished?

*Ans.*—A great deal. For years the Society have had a missionary in New York, who has visited the Jews, and distributed among them Bibles and tracts. Their present missionaries visit them in Baltimore, Philadelphia, New York, Charleston, New England, and many other places. They spread much and valuable information through their periodical; they have stirred up others to remember the lost sheep of the house of Israel; through their labours, some have been brought to acknowledge the Lord Jesus as their Messiah; they have relieved many Jews in temporal embarrassment, and have sown precious seed, which, in due



time, may grow, and bear fruit to everlasting life.

*17th Obj.*—Your Society have had unfaithful agents.

*Ans.*—The Board lament over this, more than you do; they cannot penetrate the heart; but have they *kept* these unfaithful servants in their service? No. Have not other Societies, likewise, had such sad experience? Yes. Why, then, do you blame the Jewish Mission Society alone?

*18th Obj.*—The converts ought not to receive any temporal assistance; it is good for them to suffer; it makes them grow in grace.

*Ans.*—I ask you, "shall we sin, that grace may abound? God forbid!" Or do you think it is no sin? Hear the word of God: "If a brother or sister be naked, and destitute of daily food, and you say unto them, Depart in peace, be warmed and filled, and you give him not what is needful to the body," is this no sin? Show your faith by your works. If a Jew forsakes all for Christ's sake, will you refuse him the crumbs which fall from your table? O thou unmerciful, how canst thou obtain mercy!

*19th Obj.*—We have assigned every month to one charitable object, and cannot well bring in others.

*Ans.*—So, you have stereotyped your charities, and you cannot insert *Jew* in your plate. It is prepared for Pagans and Papists—for Drunkards and Sailors—for the South, and for the West—for Home and Foreign, only—and there is no room for the Jews any more! But did you not make room, lately, for the starving Irish? Why not for the starving Jews? Is not the soul more than the body? Will you never make good the injustice done by your fathers to this persecuted, despised and neglected people? Oh, have mercy, and you shall receive mercy!

Enough for this time. At a convenient season, you shall hear more. "O that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of his

people, then shall Jacob rejoice, and Israel be glad!" Yours, &c.,

JOHN H. BERNHEIM,  
*Missionary.*

## South Carolina.

### JOURNAL OF MR. S. BONHOMME.

*March 25th.*—I proceeded to Columbia, S. C., and experienced a very kind reception among the Christians. On the following Lord's day I presented the claims of Israel in the Methodist Episcopal and Presbyterian churches; and, as I have been told by Bishop Capers, formerly pastor of the Methodist Episcopal church in this place, that my labours last year in Columbia, were productive of much good among the membership of his church, so, I have good reason to believe, that again my labors have been blessed, not only among Christians, but also among my own brethren according to the flesh.

During the week, I spent part of my time among the sons and daughters of Abraham, and have generally been kindly received and treated, with the exception of an elderly lady and an old man, who seemed to be bitter against me and the truths of Christianity. They were reproved for such conduct, and were not able to turn away the ears of those I addressed. I have also distributed quite a number of tracts among them, which were kindly received. They were especially requested by Mr. L., their leading man, to treat me with respect, when I should call on them, and generally they did so. As the feast of Passover was approaching, one asked me, while addressing them in a store, to explain the deliverance from the land of Egypt. This was a fair opportunity to show them how it was effected by the slaying of the lamb, and the sprinkling of blood upon the door-posts, which blood, I said, was the security of the Jews. It

was all new to them, and so one of them confessed. At the close of the conversation, I was cordially invited to call again; also to visit their families during the feast, and break the unleavened bread with them. As I had an appointment at Camden, S. C., for the coming Sabbath (April 4th,) before leaving, I engaged the pastor of the Methodist Episcopal church to make an appointment for me in his church, at Columbia, for the Wednesday following, being the last day of the feast, when I would preach on this special subject, and requested that the Jews should be invited individually, as well as through the daily paper; all which was done.

On the first of April, I left for Camden, S. C., and on my arrival on Friday morning, I was kindly received in the house and family of Mr. Depass, a converted Jew for twenty-two years, and a son of Abraham indeed, who is also one of the stewards of the Methodist Episcopal church. This is a pious family, and Mr. D. is a witness for Jesus, as well as Miss DeL., a converted Jewess, also of Camden, who has been a member of the Episcopal Church for the last twelve years. She is a daughter of Abraham, in whom is no guile; and, though she suffered much persecution from her friends, yet she remained steadfast in the faith. I conversed with her myself. Thus, even in small Camden, where there are only five Jewish families, two of them are converts to Messiah, the son of David.

Mr. B.'s subsequent proceedings in Camden, have already been reported in the Chronicle.

According to my appointment, I returned to Columbia on Tuesday, and on Wednesday evening preached to a large congregation of Christians. A goodly number of Jews, also, was present to hear on the subject announced, and notes were taken down by one. My object was to show to the Israelites the necessity of blood for the atonement of

the soul, from Lev. xvii. 11; Ex. xxiv. 3-8; Ex. xii. 21-23; and other Old Testament texts.

8th.—Early this forenoon I was surrounded by the Jews who heard me last evening, and we had many arguments. They challenged me to meet with them in the afternoon, to discuss the subject publicly, in the presence of Jews and Christians, to which I consented. They obtained a place over a store kept by a Christian, and about two in the afternoon a deputation of Jews called on me, very politely, to be so kind as to come. I told them I would. Accordingly, at 4 o'clock I went, and found a goodly number of Jews, and also Christians and citizens, assembled. In an orderly manner we commenced, and I said: "If you are come to discuss the subject of religion from the Bible, the word of God, I am willing; but if you intend with Rashi, Targum and Talmud, I decline; for I do reject the traditions, and use the Bible as the standard of truth." To this it was agreed. I then brought forward the types of the Messiah throughout the scriptures, and was permitted to read to the audience the fifty-third of Isaiah, which I explained, verse by verse. It was acknowledged that it referred to the sufferings of the Messiah; but he had not come yet. In like manner, Gen. xlix. 10, and Deut. xviii. 15-19, were acknowledged to refer to him, but neither were they fulfilled. It would require a good deal of time and paper to write down all the arguments; suffice it to say, that those that were as judges there declared that I had clearly expounded the truth, and that my arguments could not be overcome; but that our Lord Jesus had fulfilled the types I quoted. Thanks be to God for such opportunities of seeking after the lost sheep of the house of Israel; may our God send home all the truth as it is in Jesus.

*Augusta, Geo., 11th.*—I have had free intercourse with a number of Israelites in Augusta, and been

treated generally with respect and kindness. By their own request, I had a meeting with them, like that I had in Columbia. Several Christians were present, and all went off in a friendly manner. Here, also, a Sabbath-school is in operation on the Lord's day, and they are endeavoring to build a synagogue, for which object the Christians and citizens of Augusta have contributed. A Jew told me there are sometimes as many worshippers as seventeen males and eighteen families, especially on the holydays. I spent two pleasant Sabbaths with the churches here.

#### **Ecclesiastical Action.**

23d.—Yesterday I was introduced to the Hopewell Presbytery. They passed the following resolution, besides requesting me to preach in the evening before the Presbytery and congregation, which I did.

*Resolved*, That the Presbytery has listened with peculiar satisfaction to the statement made by the Rev. Mr. Bonhomme, agent of the American Society for Meliorating the Condition of the Jews; and we rejoice with him and others in the hope that now exists for the banished ones of Israel, and we cordially recommend him and his good cause, and the paper of the Society, viz., the Jewish Chronicle, to the confidence of our people. Signed,

FRANCIS BOWMAN,  
*Stated Clerk.*

The Methodist Episcopalians here, are also very friendly to our cause.

*Hamburgh, S. C.*—One Jew I visited in this place acknowledges Christ to be the Son of God, on the one hand, and swears and uses improper language on the other: I preached to him the terrors of the Lord, and left him. This man is shutting his eyes against the truth. Gold and silver seem to be his god; He is a cousin of Dr. L., of New York.

## **London Society.**

### **BAPTISMS.**

THE *Jewish Intelligence* for March, April and May, reports 15 cases of baptism at the different stations.—At *Smyrna*, the missionaries are on very friendly terms with the Jews, having been enabled on various occasions to show them kindness. They also state that "Rabbinism appears to be gradually decreasing. The power of the rabbies is daily diminishing."—The medical department at Jerusalem is in a very satisfactory state, and the church on Mount Zion is rapidly advancing towards completion.

From the *Jewish Intelligence*.

### **JERUSALEM.**

LETTER FROM MR. C. L. LURIA.

Mr. L.'s letter is dated Jerusalem, Dec. 5, 1846.

The readers of the "*Jewish Intelligence*" were, about five years ago, briefly informed of some trials I had to go through; how I was compelled to divorce my wife, deprived of my only child, and pillaged of all I possessed. But I have now experienced the goodness and mercy of God; He did neither leave nor forsake me, though many a time "I was troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken." It is this, his mercy towards me, that I now take my pen more fully to acquaint you with.

*Trials, in Consequence of his Public Profession of Christianity.*

It was about six years ago, that I had determined to confess openly



my conviction of the truth as it in Jesus, but I had not yet strength or courage enough to leave, for His sake, all that was near and dear to me. I therefore spent another year in endeavoring to convince my wife of the truth; but I found all my efforts were in vain; she would not even hear the name of Christ; and, dreading she would betray me to the Jews, I desisted from that dilatory course, and began humbly to pray for heavenly assistance and encouragement to accomplish the good work He had graciously begun in me; and I hoped yet to be able freely to speak to her, after I renounced Judaism. Accordingly, I was enabled openly to declare my belief in Christ. But, to my great disappointment, I was obliged to leave my house in the Jewish quarter, and was suffered no more to see my wife and child.

About three months after, the Russian Consul-General of B. came hither on a pilgrimage, being before Easter; and the Jews petitioned him to force me to divorce my wife. He sent for me. I begged permission to have first some interviews with her, that I might state to her my reasons for embracing Christianity, in the hope that she would consent to remain with me. He promised to order my wife to have a conference with me for fifteen days, an hour each day. She accordingly came once to me, surrounded by many Jews, who had previously filled her mind with the most malignant prejudices against Christianity. No sooner did I begin to make her understand what true Christianity is, than her guards began to cry out, "You are a liar—you are an apostate—away with your Thului," (crucified one.) She repeatedly begged me to return and remain a Jew, but would not listen to a word about Christianity. This was the first and last time she came to me.

*He is compelled to Divorce his Wife.*

When the fifteen days were at an end, new troubles came. Early the

next day, the Consul sent for me, and said: "Now the time I have given you has passed, and your wife is unwilling to follow you; you must therefore divorce her. She, and the rabbies and scribes, were immediately called; and they began to write the bill of divorce. I tried once more to speak to her in his presence, and assured her, if she would remain with me, I would permit her to be a Jewess. She was very much distressed, and did not know what to answer. She called to mind the happy years she had spent with me, and felt it very trying now to consent to separate from me; yet she would not make up her mind to live with a Christian, which name she bitterly hated. The Consul put an end to her wavering, by saying to me, "No; you are a Christian, and cannot have a wife a Jewess. I cannot permit that; she must either be baptized with you, or else be separated." It was in vain that I appealed to the New Testament, to prove that she might remain my wife, although a Jewess. He, in great anger, asked, "Where is it written?" I pointed out to him 1 Cor. vii. *He*.—"That is Mr. Nicolayson's New Testament. Do not speak any more; no such thing is to be found in the New Testament. Divorce your wife immediately; else you must go to prison, and will, in a few days be sent to Russia." He then ordered her not to answer me a single word, and commanded the scribes to finish the form of divorce.

The Rabbi then began to question me according to their law: "Dost thou give the divorce with thy free will, and without compulsion?" *I*.—"I shall give it because it is the Consul's pleasure, but you know that it is not my choice." The Jews then petitioned the Consul to compel me to say, that I gave it without compulsion. He ordered me to make no more difficulty, but to answer the Jews as required. "I shall divorce her," I said, "because it is your order, but cannot say I do it with

my good will; I am a Christian, and cannot lie." No sooner had I spoken these words than I was taken to prison. I found myself confined in a dirty, dark, ruined stable. I was groping to find a place where to sit down, but was disappointed. Several friends brought me some refreshments, but they were not allowed to approach the stable. The Consul's janisary came once to see if I had not made my escape, for the stable had a door which I could have burst open with one push. I offered five piastres for a little water, but was not suffered to have either food or water. In such a miserable condition I remained nearly the whole day. A little before sunset, Mr. Nicolayson and Dr. Macgowan went to the Consul, to use their influence on my behalf. He called me out of the stable, and told me in their presence, that he does nothing else than what the law compels him to do; that it was only for their sake that he brought me into his presence, to ask whether I had repented of my obstinacy; but that if I persisted in my disregard of the laws, though he would be exceedingly sorry to cause any unpleasantness to his friends, (Mr. N. and Dr. M.,) yet he must perform his duty, and send me back to prison. Seeing my helplessness, I thought it advisable to comply, on condition that, before the divorce, the question respecting my child and property should be settled. He promised to take the matter into consideration. The next day my property was adjudged to belong to my wife, and I was ordered besides to pay her 2,000 piastres in ready money. The Consul then held out to her 500 piastres, and said: "I exceedingly commiserate you; what you took will not suffice to defray the expenses of half a year. Take this as a present from me." Neither the 2,000 piastres, however, nor the 500, ever reached her pocket. The Jews, in acknowledgment of his generosity, purchased for him, with the 2,000 piastres, some silver vessels, in one of

which he found a treasure (as one of Joseph's brethren found in their sacks) which amounted to 500 piastres, the very sum which, out of charity, he had just given to a poor stranger!

Nor did my trials cease here. I claimed my child; but unfortunately the Russian Consul had now forgotten to whom, according to the laws of his country, the child belonged; he therefore informed me, he would consult the code of civil laws at home, and answer me when he visited Jerusalem. He remembered, however, that I must pay my wife for nursing the child then at her breast, otherwise I should have no claim to it.

I had, accordingly, paid her for fourteen months successively, when the Consul again made his appearance at Jerusalem. I visited him, but was told he was much occupied, and would be glad to see me the next day. That day, however, at sunrise, he left Jerusalem. A few days after I found my wife and child had been sent secretly away to Russia. My wife arrived safely there, and went directly to my grandfather, with whom she left my child, and then proceeded to her native place, to visit her relations.

*His wife's Jewish relatives in Russia induce her to return to him.*

But in vain did the Jews fight against God; all their schemes proved abortive, and all their stratagems were entirely frustrated.—They prevailed thus far in plundering and harassing me, but failed completely in their endeavors to prevent her conversion. They thought her quite safe, when sent off beyond the seas, and it seemed they had quite forgotten the history of Jonah, from which they might have learned that there is no place to flee to from the presence of the Lord. He is omnipresent, and has various ways for working his will. In Russia, my wife met with several of her relatives, merchants, who traded to Kœnigsberg, where they have oppor

tunities of hearing the pure gospel preached to them by the Society's missionary. She found they had a very different opinion respecting Christianity. They censured her ill demeanor towards me, on account of my embracing Christianity, and admitted their own favorable disposition towards the Christian religion. They showed her the Hebrew New Testaments, which they had brought with them from Germany, notwithstanding the difficulties connected with the importation of books into Russia, and continued to urge her to return to me, and embrace Christianity. Two years, however, elapsed, before she was induced to act accordingly. About three months ago, she arrived here, and at first took her abode with her sister. After a few days' rest, she found out where I lived, and came and confessed to me the state of her mind, and her final determination to return to me.

*Her Conversion rouses the Opposition of the Jews.*

She had not yet had full experience of the atrocious system that passes by the name of Rabbinism; and that Christ has no concord with Belial. When she was about openly to acknowledge Christ as her Savior, I anticipated the consequences, and advised her at once to remove from her sister's all she had; but she could not imagine that the sister, whom she much loved, would do her any harm, and, therefore, left everything in her hands. She had entirely forgotten what an enmity the offence of the cross had once caused between ourselves, after we had spent together so many years of the greatest harmony! She was now to be compensated with the same measure that she had measured to me. Her brother-in-law, under the advice of the rabbies, drew up a bill against her, amounting to 4,000 piastres, signed by two witnesses, each of whom received 200 piastres. In consequence, all her goods were seized, until the pretended debt

should have been paid. The matter was brought before the Russian Consul of J., then there. I undertook to prove that the witnesses were false; I could have done so, for the witnesses themselves had admitted as much to some Christians. The business was, however, postponed from day to day, till the Consul left, and everything, therefore, fell into the hands of the Jews. I was obliged to be contented with what they chose to give me. All I got was a few silver vessels, and my wife's bedding. Her clothes, furniture, kitchen utensils, &c., were detained.

Having, by God's help, got over these troubles, she began to receive from me daily instruction in "the truth as it is in Jesus." Mr. Ewald examined her several times, as to her knowledge of Christianity, and explained to her its eternal truths. I went also with her to Mr. Nicolayson, who had a long conversation with her, on the important step she proposed to take, and on the religion she desired to embrace; and ended with a most solemn and affecting prayer.

Her admission into the Church of Christ by baptism took place the twenty-first of last month, at the daily Hebrew service. The same person, who, in opposition to Christianity, had separated from her husband, and suffered him to be most cruelly treated; who had exposed herself to dangers by sea and land, in order to secure her child against being trained up a Christian, has thus been led, by the grace of God—ultimately led—to forsake house, brethren, sisters, child, yea, all she had, for Christ's sake.

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JOURNAL OF REV. C. F. EWALD.

Nov. 4.—I sent, to-day, some tracts and a Hebrew Bible to M—M—, the youth referred to in my last journal, who is still in the Seraglio, where he will most likely remain for



a fortnight, till the answer arrives from Beyrout. Several secret inquirers called. I afterwards went into the Jewish quarter, and stopped first at a Jewish bookseller's, where several young men were sitting. I opened the Bible and read to them, "And God blessed the seventh day and hallowed it, because that in it he had rested from all his work, which God had created and made." I quoted several passages referring to that subject, convincing them that the day of rest was instituted by God, in the first instance, to consider the stupendous work of creation, which had been called forth by his all-powerful word, and then to search, on that hallowed day, the scriptures, not merely as the modern Jews, thinking that if they read so many passages in Holy Writ, God will reward them according to the number of pages they have read. I added, that I was sure that if they would attentively, and with prayer, read the Word of God on that day, they would find Him who is Lord of the Sabbath.

But they maintained, that according to their wise men the Sabbath was a day of delights, which is to be honoured with three meals, where everything that is good ought to be procured according to the Sabbath. "This day (the Sabbath) is honoured above all other days; on this day eat fat things, and drink sweet wines, for God gives to every one who keeps it raiment, and bread, and meat, and fishes, and all good things."

I replied, "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." But they told me several stories of those who had honoured the Sabbath with good eating and drinking, whom God had rewarded for it. For instance: "There was a Jew named Joseph Mocher Sabbath—Joseph, who honored the Sabbath. Nothing was too dear for him, which he would not buy in honor of the Sabbath. In particular, he endeavored to buy the best fishes which were brought to market, for the Sab-

bath. He had a neighbor who was extremely rich, who always ridiculed poor Joseph for spending so much money in honour of the Sabbath, saying: 'Behold, I do not honour the Sabbath like you do, and still I am blessed with great riches.' But poor Joseph did not mind it, being assured God would in due time recompense him for observing the Sabbath. It happened that one day some great astronomer came to the place where these two lived, and went to the rich man, saying to him, 'What use will be your riches to you? You cannot even make up your mind to buy a good fish for the Sabbath. We have seen in the stars, that all your riches shall be given to your poor neighbor, Joseph Mocher Sabbath, because he honoureth the Sabbath with good eating and drinking.' The rich man, apprehensive it might happen to him as the astrologer told him, went and sold all he had, and bought precious stones, which he concealed in his hat, and took ship to sail into a far country, in order to defeat the stars. But the wind blew so vehemently, that his hat fell into the sea, which a large fish swallowed up. The fish was caught, and brought to market; many saw it, wishing to buy the fine fish, but the high price which was asked for it, frightened them away. Finally, Joseph came, quite delighted to be enabled to honour the Sabbath with such a large fish; bought it, took it to his home, and when he opened it, he found the precious stones, which were so valuable, that he could buy a kingdom for them."

Again. R. Chaja said, I once lodged in the house of a butcher. At dinner-time they placed before him a table of pure gold, which was so heavy, that sixteen persons were required to carry it. The utensils used at the table, were all of fine silver. When the table was placed before him, he said, "The earth is the Lord's, and all that therein is." And when they took it away, he said, "The heavens are the Lord's, but to be given to the sons of mercy."

When I heard that, I asked him, "What good works have you done, that God has blessed you with so great riches?" upon which the butcher replied, "I have been a butcher all the days of my life, and as often as I had bought a fine piece of meat, I said, This shall be left for the Sabbath, that I may honour the Sabbath with good meat; therefore has God blessed me with such great riches." (Both these stories are to be found in the Talmud, Tract, Sabbath, p. 119.)

I went further on, and at a Jewish goldsmith's shop I saw several Jews. I began to converse with them. A fanatical Jew, of the Chasidim, called out, "Do not speak to him; do not converse with him; for it is a sin, a great sin, to speak to a Min (מין,) who has been an Israelite," and then ran off. A respectable Jew then said to me, "I should like to speak to you; perhaps I could prevail upon you to repent, and to return to the Jews." *I*.—"Well, then, speak; but do it according to the oracles of God; let us see who is in the right. Neither you nor I know anything, except what God has been pleased to reveal unto us. Let us, then, open the scriptures, and see what God says." *Jew*.—"I am afraid it will be of no use; you have eaten already too much pork, and my words cannot enter your heart." *I*.—"You talk nonsense. If you are a leader of the Jews, let us speak of God and his commandments." *Jew*.—"Yes, of the old God." *I*.—"Indeed, of the only God, who has created heaven and earth, who is a spirit; of him we will speak; but not of that God whom you have made to yourselves, to whom you give a body, and have measured his stature." *Jew*.—"This is falsehood; by falsehood you deceive the unlearned." *I*.—"You know, as well as I do, that I am right; but you are now ashamed to confess it before the multitude here: but is it not written in the Book Raziël, 'Rabbi Ishmael said: From the right hand of God to the left, are 770,000 miles. From his right eye

to his left, are 300,000 miles. His skull is 30,000 miles long and broad. The crowns which he has upon his head, are 600,000 miles long. On that account he is called the great and terrible God. And again, the sole of his foot is 30,000 miles. From the sole of his foot to his heel, are 10,000,000 miles. From his heels to his knees, are nineteen times ten thousand thousand and four miles. From his knees to his waist, are twelve times 10,000,000. From his waist to his neck, are 24,000 times 10,000 miles. His neck, is 13,000 times 10,000 and 800 miles long. His beard, 11,500 miles long. The black in his right eye, is 11,500. Left eye the same. Each of his hands are twenty-two times 10,000 and two miles long. His fingers are 12,000 times 10,000 miles long. And all who know the measure of the Creator, and his praise, are sure to have everlasting life.'" (Sepher Raziël, p. 38.) The Jew could not gainsay. I then pointed out the folly of such absurdities, and invited him, and those around us, to believe in God, and in his Messiah.

*Nov. 13.*—In the evening, when we took our walk, we saw a poor Jew and Jewess lying in the road outside the Jaffa gate, apparently insensible; some Jews from Jerusalem stood around them, endeavoring to raise them, and to give them some refreshments. When I inquired why they were in that state, I learned that they had come from the coast of North Africa, had travelled all the way from Jaffa to Jerusalem; but when in sight of the Holy City, they had fallen from their horses, quite exhausted from fatigue. I addressed the poor pilgrims; they told me that they came from the Island of Gerba, near Tripoli, (where I had been, in the year 1835.) They were then led by the Jews into the city, hardly able to walk.

The influx of Jews from all parts of the world is immense, even from America; I do not know what will become of them.

Nov. 16.—To-day, again, a good number of Jews came from the north coast of Africa.

Nov. 19.—To-day I went in search of those Jews who had arrived from the coast of Africa. I found in one house twenty-four, who had come from Tunis, and who appeared to be in comfortable circumstances. I was civilly received, and invited to sit down. When I asked them why they had left the coast of Africa, they replied, "Because we wished to see Jerusalem, and the place where the Holy Temple stood." I told them Jerusalem was destroyed. "Yes," said they; "but it is still Jerusalem, the land of our fathers, Abraham, Isaac and Jacob." I could not enter into any serious conversation with them. I wished, also, to find those from the Island of Gerba; but did not succeed. I cannot account for the great influx of Jews into this country at the present time; for those whom I saw to-day were not aged people, who came to die here. They were all young, and many females among them.

There are many secret inquirers in Jerusalem, with whom Mr. E. has much intercourse.

## Free Church of Scotland.

From the Missionary Record.

### PESTH.

THE work of grace is going on at Pesth. Mr. Smith mentions that another of the house of Israel has been received into the Church by baptism, and goes on to instance *three* additional cases in which we may hope that the Spirit of the Lord has put forth his power. He states, also, that several others are hopefully inquiring. Thus are the missionaries called to sing of mercy as well as judgment. The demise of the Arch-duke may have an important bearing on the mission; but, if the Lord has work still to be done

there, he will open, when no man can shut.

### JASSY.

AMIDST abundant causes of anxiety, our brethren here have been cheered by another instance of the converting grace of God.—When we are told that there are *ten* persons under instruction with a view to baptism, the hope of great things is necessarily awakened.

## Miscellaneous Intelligence.

*Pfalz.*—The emigration fever is stronger than ever. No small number of Israelites are preparing for their transit to the free land of North America. Everything here impels those who wish for an amelioration of their condition to take this course. This movement is particularly great at Alzerf, Worms, Osthofen, Oppenheim, and Wörrstadt. Also in Wölstein, Flonheim, &c., many families are preparing to emigrate. Amongst these families there are none that one would term exactly poor. Most of them have from 4,000 to 5,000 guilders.—*A. Z. des Jud.*

*Austrian and Polish Exactions.*—It is well known that the Jews, to have the right of residing in Vienna, are forced to pay every fortnight a certain sum per head—the rich, four florins, and the poor, two. One day that M. de Metternich had invited to his table M. Meyerbeer, a knight, like himself, of the Prussian order of merit, the police presented themselves at the residence of the illustrious composer, to demand the tax in question. M. Meyerbeer having threatened to leave the city immediately, if this absurd law was applied to him, the officers of the Grand Chancellor replied that they would elude the law in his case, by inscribing on his permission to reside his title of knight, in place of his designation as Jew. The French Jews were subjected to the tax up to the time that M. de St. Aulaire protested against it, in the name of his government. The same law also exists at Warsaw, and the celebrated violinist, Ernest, quitted the city from the same circumstance that had occurred to M. Meyerbeer at Vienna. Let us add, that when the police came to find him, he had already given five concerts for the poor.—*Morning Chronicle.*

The Russian Government has imposed a heavy duty on all Jewish books, whether imported or printed in the country. This evinces clearly, how determined the author-



ities are to bring about a fusion between Jews and Christians.—*Voice of Jacob.*

*German Intolerance.*—It is melancholy to see how grossly some of the German governments abuse their power in doing violence to the conscience of their Jewish subjects. There exists in Saxe Weimar a law which absolutely prohibits divine service being performed in Hebrew. The worshippers are to pray in German. This law has lately been so strictly enforced, that a place of worship, tolerated by government, wherein the service was performed in Hebrew, has been closed; and as the majority of the community of Lengsfeld is averse to the imposed change of language, the synagogue is deserted, and the affairs of the congregation are going to decay.—*Ib.*

We learn from the *Morning Advertiser* that the petition for the emancipation of the Jews of Posen, after having met with great opposition, was carried by a majority of 12 to 5, and that the question, whether the emancipation should be unlimited or partial, was affirmed by 14 to 8 votes.—*Ib.*

*Outrage on the Jews at Galatz.*—We have received the following particulars of the outrages committed at Galatz.

The carnival commences there on the day after Christmas-day. A Jew, who pressed forward among the crowd, to look at the masqueraders, became the butt of the jokes of the maskers; he offered some resistance, and was beaten in consequence. The police interfered, and arrested some who took part in the assault; but they did not succeed in dispersing the multitude, which continued pressing onward, in the direction of a Jewish inn, the landlord of which, seeing such a turbulent multitude approach, locked the doors. Two young men, who were in the house, were thus shut in; and as the landlord refused to open the doors, for the purpose of letting them out, one of them broke a window, in order to get assistance from without, and in doing so, he cut his hand, from which the blood flowed freely. A rumour immediately spread, that a Jew had killed a Christian, in order to obtain his blood. Although the Governor at once investigated the matter, and some respectable persons interposed to contradict the rumor, it was impossible to allay the fury of the mob, who rushed through the streets, looking for victims of their rage. When they found that the Jews barricaded their houses, they broke the windows, plundered some houses which were left unprotected, broke into the synagogue, demolished all they found in it, and trampled under foot and tore the holy rolls of the law. More than once after the police had succeeded in quelling the fury of the people, these scenes of outrage were renewed. It is chiefly owing to the energetic interposition of the Governor, and of the Austrian and English Consuls, that the result has not been more tragi-

cal; fortunately, only one life, that of a Jewish child, was lost during the tumult.—*Jewish Intelligence.*

## Donations & Subscriptions.

The Treasurer of the American Society for Meliorating the Condition of the Jews, gratefully acknowledges the receipt of the following collections and donations to the funds of the Society, from April 15th to May 15th:—

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